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MYTH AND LIFE STYLE

IN

A TECHNICAL AGE

A Senior Thesis

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CHAPTER I

MYTH AND THE DEATH OF OLD MYTHOLOGIES

I. MYTH AND LIFE STYLE

Men's myths and their styles of life are inextricably bound together. Myths are not merely fantasies which men create out of nothing as a kind of leisure time activity. Rather they are very serious interpretations of life which provide models whereby men determine their own style of life. Hence they are to be taken seriously. Furthermore, myths are directly related to historical events or conditions in which men participate or with which they are faced. Hence myths are not purely fanciful imaginings. Myths are thus the embodiment, the form or structure, of man's concern to understand the issues which continually arise and must be faced in his life.

In the ancient Middle-East the myth took two forms: the nature myth and, in Israel, the saga.¹ The nature myth, or what Mircea Eliade has called "the myth of the eternal return," begins with man's visualization of the world as the ground for the battle between the forces of chaos and the forces of order, between that which is created and that which is uncreated.² Chaos was a threat to primitive man's existence, to his being. "All the varieties of being, from the inanimate to the living, can attain existence only in

in an area dominantly sacred."³ That is, life may only exist where there is order. To fall into an area which was chaotic was to be threatened with the end of existence. An example of such an occurrence of chaos was the flooding of the Tigris and Euphrates rivers which brought death to animals and people alike.⁴ This was tragedy brought on by the chaos of the waters. What is important here is that primitive man in seeing the waters as chaos was attempting to give some expression to the conditions which he had to face in his daily life. The task of dealing with the terrible and happy events of his life found a solution in the form of an interpretive myth defining the world in terms of a duality of powers, one created and orderly, the other uncreated and chaotic. To live in such a situation primitive man developed a life style based on well-defined models of action, executed as eternally valid models of order. Through these models (what Eliade calls "archtypes") primitive man actually brought order; he created. "Settlement in a new unknown, uncultivated country is equivalent to an act of creation... [It is] the repetition of a primordial act: the transformation of chaos into cosmos by the divine act of creation."⁵ Models of action based on an original divine model were created for all activities of life providing a life style for the people. A response to the conditions and events of life brought about the creation of an interpretive myth which provided a model for a style of life.

Such a conclusion is also true as a description of the place of myth in the life of Israel, but with an important additional characteristic. The myth by which Israel lived was totally different from that by which other nations of the world defined life. "As they (Israel) attempted to make sense out of what was happening to them in everyday life the conviction grew upon them that they were constantly coming up against a power that was active in their midst. They could not avoid the conclusion that this reality was personal in character...."⁶ This power was not a part of nature but seemed to face Israel from outside nature through the daily happenings among peoples, and people and things. It was personal not natural. Israel's myth thus became history and event oriented rather than nature oriented. Its history was an "inner history, one that takes place on a higher level, a story of inner events, and singular guidance of working and becoming mature in life's mysteries."⁷

The form that this "innerhistory" took was the saga. The saga became the interpretive description of an historical occurrence whose relevance moved far beyond the singular event described. It defined the life style and meaning of the life of Israel's people. Thus in the sixth chapter of Deuteronomy when an explanation is called in order to understand the laws by which Israel lived, the answer is the telling of a set of events.

When your son asks you in time to come "What is the meaning of the testimonies and the statutes and the

ordinances which the Lord our God has commanded you?" then you shall say to your son, "We were Pharaoh's slaves in Egypt; and the Lord brought us out of Egypt with a mighty hand; and the Lord showed signs and wonders, great and grievous, against Egypt and against Pharaoh and all his household, before our eyes; and he brought us out from there, that he might bring us in and give us the land which he swore to our fathers."

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The model by which Israel understood her life and actions was located in events, both past and present, which found expression in the saga. For the rest of the world, however, meaning was located in the recurrence of natural phenomena and life was defined by a model which was a copy and an imitation of those recurring phenomena. In this latter myth there is no history for the possibility of history spells the death of recurring events.

This distinguishing characteristic is significant in that the two myths are mutually antagonistic; they cannot co-exist. The prophets of Israel were later to point to the idolatry of the worship of Ba'al and Marduk, the nature gods. To accept the myth of Heilsgeschichte, or salvation history, is to repudiate the possibility of an eternal sacred cosmos. To accept nature as sacred and eternal was to deny the movement of power and meaning in an ongoing history which transcended nature. Israel was aware of this antagonism. It was antagonism which set her apart from all other peoples of the middle east. She became conscious of her own identity as a people placed over against all the other peoples of the earth. She became conscious of the existence

of another life style, which she thought to be false, and took upon herself the task of denouncing that myth and life style in act and word, by the example of her own life style and worship. The focus of life moved from the eternal recurrence of cosmic creation to the ongoing temporal life of a people. "The concern of religion was shifted from the eternal to the temporal realm, and focused more on social and historical existence...."⁹ In short, Israel had a particular mission based upon life style and myth set in the context of history. In Israel, there was a consciousness of a relationship between myth and life style which found its setting within an historical framework.

This consciousness in Israel added a new dimension to the relationship of myth and life style. It was in the consciousness of Israel's distinctiveness as a nation over against other nations that the prophets were enabled to bring reason to bear against the mythology and subsequent actions of other peoples. Second Isaiah employs his reason, based on conscious understanding of the situation, against the Babylonian mythology.

To whom then will you liken God,
 or what likeness compare with him?
 The idol! a workman casts it,
 and a goldsmith overlays it with
 gold,
 and casts for it silver chains.
 He who is impoverished chooses
 for an offering
 wood that will not rot;
 he seeks out a skillful craftsman 10
 to set up an image that will not move.

The prophet here mocks the worship of the nature mythology by calling into question the very models ("image that will not move") of unchangeableness - eternal, motionless, timeless, without history - which is the basis of that mythology. He attacks the mythology from the standpoint of another, his own, interpretation of reality. The model which is attacked is called to account precisely because it does not work. The passage pictures an artisan who moves, molds and works - a man of action. Over against this is placed the idol, motionless and made of wood "that will not rot." And yet, the prophet notices, it is the latter that is set up as a model for the life style of the former. The motionless, eternal god is set up as a model for the active, mortal man. In short the prophetic passage becomes a mockery of an absurd situation.

Reason in the service of a conscious mythology radically questions and destroys a less reasonable and less conscious
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mythology.

The development of myth and life style is, to use the term of sociologist Thomas Luckmann, a social process. In attempts to understand and give meaning to his existential situation, man, through reflection upon his subjective experience, bestows meaning upon that experience by means of an interpretive scheme or myth. "Meaning is not an inherent quality of subjective processes but is bestowed on it in
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 imperative acts." As was shown in Israel's understanding of the saga, the interpretive scheme goes beyond one historical experience by giving meaning to all experience. As such

myth can be said to transcend ongoing experience. As a result of this transcendence two related processes occur, first, to man and his life style, and, second, to myth.

First, in the experience of man working under a particular myth which transcends experience (in the sense just stated) there occurs the problem of integrating future experience into the myth or interpretive scheme. This requires detachment. As Thomas Luckman has said, "The very possibility of successive experience being sedimented in a scheme distinct from any actual experience rests upon a certain degree of detachment."¹³ When there is a conflict between myth and experience an attitude of detachment with respect to one or the other is required in order to either invalidate the experience by means of the myth or use the experience to change the myth. One of the experiences which has already been cited is that of Israel's using her myth to invalidate the experiences of the believers of the nature religion. This action, however, was based on Israel's claim to a myth more in accordance with experience. This example raises another issue closely related to that of detachment.

In the confrontation of Israel and her myth with the rest of the Middle-East and that mythology I posited the rise of consciousness. Thomas Luckmann points out that consciousness is a human possibility which can only be realized in social process.¹⁴

While detachment from the flux of immediate experi-

ence cannot rise autonomously, it can be 'imported' in the form of an 'external' point of view. One begins to look at oneself through the eyes of a fellow man. This is originally possible only in the reciprocal social processes of a face-to-face situation.

In the face-to-face confrontation of Israel and the other nations, Israel could not help but realize her alienation from those nations because of the distinctiveness of her mythology and life style. As a result she became highly conscious of her own traditions and the tension between those traditions as the expression of her myth and her own experience. Israel through this realization was changed.

Second, there always exists a dynamic tension between myth and experience. Myths are interpretive models based on past experience. "Interpretive schemes result from sedimented past experiences."¹⁵ As has been said, Israel used her myth to destroy other myths, but only because she claimed a greater universality for that myth. Myth gives wholeness to our experiences but it is only out of our experience that myth is formed. "The meaning of experience is derived from the relation of ongoing processes to the scheme of interpretation. Conversely, ongoing experiences modify the interpretive scheme."¹⁶ Experience through myth is given meaning. But myth under the pressure of experience is changed.

The relationship of myth and life style is a dynamic historical and social process. As man's consciousness of himself and his world grows and reason opens new understandings

and furthers our experience, old myths will die under the impact of new realities. Through consciousness of his changing situation, man forms new life styles and interpretive myths. The purpose of this thesis will be to assess the impact of man's growing consciousness of the world and himself upon myth and life style, and finally to offer up a myth appropriate to the situation of modern man. Such an endeavor requires a consideration of old myths which have died under the impact of the modern technical era.

II. MYTH AND GOD

The most important single point in the development of the relationship of myth and life style, which I have tried to express, is man's growing consciousness of that relationship. This consciousness began with Israel as she found herself faced with alternative mythologies and styles of life. Since that time men have been either skeptical of broad world views and interpretive schemes for understanding all of experience or unconscious of the myths by which they were living. Marshall McLuhan refers to this latter phenomenon as driving a car while always looking through the rear view mirror.¹⁷ The driver cannot see what is outside his side window (the present) let alone what is ahead (the future). With respect to the former situation Michael Harrington has said that the combined weight of events and growing self-awareness in this and the last century "has resulted not in

this or that loss of faith, but in introducing doubt and contradiction into every Western Creed, secular and religious.¹⁸"

It is because of this consciousness of the creation of myth and the course of rapid social change that modern man is skeptical about saying anything about God. And myth is definitely about God or Reality. As von Rad has said¹⁹ about the saga in Israel's tradition,

All sagas as we have them are concerned much less with man than with God. God is everywhere the real narrative subject, so to speak, of the saga - or, rather, its inner subject; men are never important for their own sakes, but always as objects of the divine activity, as those who both affirm and deny God and his command.

God is the subject because he was the shaper, the former, the creator of reality, which, for Israel, was her history. Thus when Israel spoke of history she was always speaking of Yahweh who formed that history.

The important fact here, however, is that this was the only way in which Israel could talk about God. For Israel's myth did not rest solely upon knowledge about God's nature but primarily in the belief that God constantly acted in history on her behalf. Israel lived by promise and faith, not by knowledge. Thus in the history of Israel's life, there is a continuous strain of skepticism concerning all creeds and dogmas, not unlike the skepticism of modern man. She could move from a social organization of a twelve tribal league to that of a kingdom without loss of faith. She

could even be thrown into exile and still remain faithful to Yahweh. This does not imply a denial of the great suffering, pain, and anguish which these changes caused, both in life style and myth. These were present and are recorded in the experiences of the prophets and in the lamentations and the psalms. But through the Yahwist and the other prophets of Israel comes the continued insistence that present history bears the mark of Yahweh as much as the events of the past did. These prophets always affirmed the present as an area in which Yahweh's power was manifested. They insisted that Yahweh could ^{not} be identified with any particular institution or structure, sociological or mythological. Thus one of the prophets, second Isaiah, can say of Yahweh, "For my thoughts are not your thoughts/ Neither are your ways my ways, says the Lord."²⁰ The conclusion is important: Myth is always about God or Ultimate Reality but cannot in any way be identified with God or Reality.

This statement checks two of the dangerous dogmatic stands which can be taken in relationship to myth and life style. First, there has always been a tendency on the part of segments of civilization throughout history to identify the myth about God or Reality with the Ultimate Nature of Reality itself. If one agrees with the correlation of myth and life style presented in the first section then the reason for this becomes plain. In order to insure the life style to which a civilization or a segment of it has become accustomed the

only operation necessary is to absolutize the myth under which that life style is organized. In other words, make the myth God. As Leslie Dewart, the Roman Catholic theologian, has pointed out, such a belief can become "facile and indiscriminate" caring "more for belief itself than for the reality, God, to which belief should be merely a way."²¹ Such a belief blocks out the possibility of greater consciousness and the use of reason thereby making for a static and absolute myth. Belief of this order uses myth alone to interpret experience foreclosing all factors within experience which could change the myth and therefore change the life style.

Second, there is the reasonable possibility of denying that anything is God or that he may even be discussed. This is the repudiation of all myth which Leslie Dewart calls "absolute a-theism." "This atheism which alone deserves the term 'a-theism' proceeds from an understanding of being that renders absurd the very possibility of a transcendence that would transcend the transcendence of man."²² Such an understanding would thus deny the possibility of an interpretive scheme which "transcends the transcendence of man." It denies not only the understanding that no myth is God but that myth is about God or Reality. Atheism is the recognition that myth or an interpretive scheme are an impossibility. Man in choosing his life style chooses that style in his own freedom and without reference to any transcendent scheme found in society. To believe otherwise is, as Sartre has

said, to "live in bad faith", or as Freud has suggested, to live according to an illusion.²³ History is the free creation of free men, a fact which requires modern man's full consciousness. Reality has no coherent meaning outside of that fact. The problems which this understanding raises will be dealt with in the next section under a consideration of pluralism.

The results of a consideration of these two dogmas is that within the framework thus far presented with respect to myth, atheism is a possibility but doubt and a certain amount of skepticism are a necessity. Atheism is a possibility because myth is about God or some ultimate nature of Reality. Doubt and skepticism are necessary because myth is about God, but is not God or Reality. This latter statement not only makes possible, but requires, that myth be changed when doubt raises concrete facts either opposed to the myth or showing the irrelevance of the myth. Such a belief is also consistent with the understanding here of the relationship of myth to life style. Myth may be about God, but it is still man's "response to the conditions and events of life" (page 2). Myth is thus a two edged sword. It cuts through both our understanding of life (including stated values and acted styles) and our understanding of God. In myth, the two are brought into relationship.

III. MYTH AND THE PROBLEM OF GOD IN A TECHNICAL AGE

The problem is that no myth in this century has been able to relate the experiences of modern man in this world to God. No myth has, in other words, fulfilled its function as myth. This does not mean that most modern men are atheists and do not believe that myth is a possibility. The problem as Michael Harrington has suggested is not a loss of faith but a profound skepticism about the creeds, both religious and secular, that have carried that faith. The myths are inadequate and do not elicit trust, confidence, hope, faith, or love. It has been shown already that skepticism is not out of line with the proper function of myth as defined here, and is in fact a necessary part of relating experience to myth. Another step is now necessary before moving on; the myths about God which are inadequate for modern men and stand in the way of faith must be removed.

The myths which will be considered here are the cosmological myth and an epistemological myth. The two are related because it is through the destruction of the cosmological myth that the epistemological myth is destroyed. Yet it is in a new epistemology that the cosmological myth finds its death. The cosmological myth revolves around a "dualism found in the Bible (as well as in traditional metaphysics) and in virtually all Western religious thought."²⁴ This is the dualism which divides reality into the spheres of heaven and earth. From this scheme arises the judgment that in

some way heaven, of which earthly man has no experience before death, is the true reality, the place where God dwells. It is the place where man is also eventually to dwell. In the meantime earthly life is either a very clouded, unreal, terrible experience, or a testing ground in which God decides from his heavenly place what individuals will dwell in heaven and what individuals will go to hell. These latter expressions are only examples of the conventional wisdom and are not necessarily held by the theologians of the heaven-earth scheme. Yet the division of reality and the certainty of the unreality of this world holds true as the basic scheme of this system. This "mythological imagery is simply an expression of a more fundamental problem: the religious presupposition of a reality other than or 'beyond' this world, the assumption that the eminent reality with which we have to do - God - is somewhere 'out there' (or 'up there' or 'down there' or 'in there'- it does not matter) beyond the realities of our experience."²⁵

To arrive at an understanding of the development of such a myth is not difficult. As has been said, the creation of any myth is a response to a social-historical situation. The experience of primitive peoples barely able to survive in a cruel world led them to create myths which at first would protect them from the terrors of this world and also the terror of history.²⁶ For it was in the movement and motion of things that destruction came and to live in perfect

stability was to stop time and motion and with it, pain and suffering. Motion was chaos, stability was creation. With the introduction of the myth by which Israel lived such a scheme was called into question. History moved because that was the will of God. Yet the pains and sufferings were still present and had to be accounted for. Sometimes the pain and suffering were seen as punishment, judgment, for sin, for turning away from the will of God. The men of the biblical wisdom literature, however, saw suffering as a part of life. Thus as a result of a great deal of confusion concerning "evil" (the book of Job cannot resolve the issue) there arose the eschatological hope for the Day of Yahweh: the day when all sufferings would end, the day of terror in judgment, and the day of joy in glorification. This was the world to come, the Kingdom of God, a kingdom which was easily transformed into the present heaven and earth scheme through a syncretistic merger of eastern nature mysticism, Greek Platonism, and Hebrew eschatology.²⁷ The world to come was the real world, the end of suffering; but this eschatological figure was transformed into the present, non-historically oriented, heaven-earth scheme with heaven as the Reality.²⁸

The important consideration in this brief description is the basic historical situation which gave rise to the myth: suffering, terror, pain, fear. For the man 'come of age,' however, the world is not nearly as hostile as it was for primitive man. Modern man still may fear the 'terror of

history; as Eliade suggests, but he is certainly predisposed by a much improved present situation to deal with that terror. And there is a certain degree of guarded optimism in him which results from his feeling and thinking that he will probably be able to deal with the problems of war, population, etc., if he only decides to do it. Modern man, in other words, does not see nature or some outside force as the deterrent to human development, but man himself. The problem is not an 'outside' problem, but an 'inside' problem, a problem of consciousness - self-consciousness and world-consciousness.

The movement which has led and resulted in the recognition of consciousness as the issue of man's continued growth and development was science.²⁹ In science man became conscious of the world around him and subjected it to careful measurement and consideration. He began to understand the workings of bodies, from planets to particles and atoms, and through this understanding destroyed many myths. By use of the scientific method, he began to probe the truth of all myths and statements of 'truth' and found many inaccurate or false. A variation of this method was applied to the study of history, literature, religion, and, finally, into the inner workings of man and his mind. And his conclusion was that knowledge must come through testing and verification. Theory as a form of interpretive scheme could be utilized but must be verified by test and experiment and continually held under the scrutiny of new findings. The place ^hwere that testing

was done was the here and now, this earth, not heaven. Heaven itself could not be either verified or disproved because it was outside the realm of experimentation. Science was not concerned with heaven or God because neither were verifiable. Science was not interested in heaven, and men interested in science were not usually interested in heaven. The only truth in which science was interested was truth which could be grasped on earth; and that was truth that changed and grew as man became more conscious of himself and his world.

During the first fourteen hundred years of its existence the Latin Church developed an institutionalized life style.³⁰ Being the one stable institution in society (with perhaps the exception of the family), the Church gave order and structure to society. Being the one institution in which life centered it was natural that the Church should provide a life style for the various areas of human life; and these life styles became the 'official' models. That the Church was the center of life and provided an 'official' model for the conduct of all areas of life also meant the specialization of activities within the structure of the Church. Thus the Church became involved in all aspects of medieval life in specialized ways.

With the almost simultaneous advent of science and modern technology (e.g. the printing press and the book) the 'official' model began to come into conflict with the discoveries and attitudes of the new disciplines. As Thomas

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Luckmann points out,

A serious problem of institutional specialization of religion consists in the fact that the official model of religion changes at a slower rate than the 'objective' social conditions that co-determine the predominant systems of 'ultimate' significance.

The 'official' model could not keep up with the new discoveries of man and a gulf began to grow between a man's mythology (the Church's 'official' model) and his understanding of the conditions under which he lived.

At various levels of reflection and intellectual consistency, the individual, furthermore, tends to restrict the relevance of specifically religious norms to domains that are not yet pre-empted by the jurisdictional claims of secular institutions. Thus religion becomes a private affair.

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The individual viewpoint is born and the monolithic life style which the Church gave as an 'official' model gave in to pluralism.

The movement toward pluralism and individualism in the fifteenth through the seventeenth centuries is also substantiated in the work of the media expert, Marshall McLuhan. Individualism and pluralism were strongly strengthened by the new technology as exemplified in the book and the printed word. The book strengthened individualism by means of detachment - "the power to act without reacting."³³ Through the printing press with which the rise of literacy began, more men could arrange to get books that would cut them off from involvement in the 'official' model of tribal culture. "It was precisely the power to separate thought and feeling, to

be able to act without reacting, that split literate man out of the tribal world of close family bonds in private and social life."³⁴ The printed word gave support to pluralism by means of providing man with the point-of-view.³⁵ The individual brought all of his senses into one activity centered on the printed page which at the same time gave the illusion of visual perspective and continuity in space. Soon the individual began to have his own viewpoint and pluralistic society found greater support in technology.

In the platonic scheme and the metaphysical-cosmological dualism of heaven and earth, truth belonged to that unchangeable reality that was 'beyond' this earth. Thus truth was unchanging. Epistemology was defined by an understanding of the existence of truth in the other world. Such an understanding is, however, inadequate to the man who has become conscious of the world and himself. It is even more inadequate to the man who has become conscious that the myth out of which the dualistic scheme arose was man's own creation. Man does not see the world that way anymore and therefore he cannot accept or comprehend a God that is associated with such a world view. Both the cosmological and epistemological myths which, unfortunately, so permeated the Judaeo-Christian world-view, have been shown to be irrelevant and false. But as Michael Novak has pointed out:³⁶

If the Judaeo-Christian world view is now adjudged inadequate, it was always inadequate. Only our ignorance prevented us from seeing its inadequacies earlier.

Assuming that Christian faith is true, not only must its disengagement from Judaeo-Christian world view be possible, but there must have been signs of strain in the past. Were not medieval Christians too smug in their Ptolemaic world thinking themselves the center of the universe? Were not Reformation Christians too dogmatic and too pessimistic? Were not liberal Christians too sanguine, thinking that knowledge is powerful and power innocent? When one looks back at the "age of faith," or "golden eras" one is not certain always that there were better Christians, only a different style of Christian.

As Novack shows, the problem is not just one of bad myth. Bad myth gives rise to bad life style.

The task is to discern a new style of life. The problem is not a problem of faith. The problem is in understanding the changing situation of modern man and the degree of consciousness in him concerning that situation. The problem is the construction of a myth that is constant with knowledge gained in that understanding. The search is for a true myth but one which is ^{consistent} with the understanding which modern man has discerned in respect to truth. The modern epistemological presupposition is that truth cannot remain the same anymore than existence or history can remain the same. What can remain constant, and the only thing that can remain constant, is man's faithfulness to the task of discerning the truth as it comes anew in each moment. As Leslie Dewart points out, this is a "continuity in which every moment is radically new" not as if the present moment came out of nowhere and were destined to pass into oblivion, but because it emerges from and yet brings with it its past, and because as it does it offers assurance that it will bring about the radically new

future."³⁷ Into this radically new future man must go with some consciousness of where it is he wants to go. This involves a conscious decision as to his life style and the related myth consistent with his situation. It is this situation which must first be investigated.

CHAPTER II

THE MYTH OF PLEASURE AND SUBURBAN LIFE STYLE

In looking at the development of life style in this country at this time the American in his actions appears at least confused and usually neurotic in relationship to his life. The traditional metaphysical-cosmological dualism may be a myth that is all but extinct, but the struggle in the life of mankind, the struggle for meaningful existence which gave rise to that myth, is even more apparent. With the dissolution of old myths under the pressure of new realities confusion and chaos have entered into man's thinking about the primary principles and concerns in life. To this situation various kinds of answers have been given. These are not necessarily verbalized answers, but answers set forth in the life styles of various communities. Verbal answers or verbal myths do not occur so that they might come under rational and critical consideration and discussion. Thus in one sense there has been an "end of ideology."¹ Such an end, however, upon investigation, can be seen to have occurred on the conscious level of man's life. Myth, especially in the suburban communities, has moved underground and life styles are accepted without any conscious understanding of the principles or myths by which men live.

The situation is thus much like that of primitive man who, being unconscious of the conditions under which he

lived (i.e. what nature was about) sought ways in which to make existence tolerable. He did not, in other words, consciously create myth, but a tolerable life style which was explained mythologically. The amazing distinction in modern man's situation is that few need now be unconscious of the conditions under which men presently live. Primitive man had no choice, Yet for some reason a decision has been made by² a large segment of our society to ignore those conditions. This segment has decided to live a style of life oblivious to the conditions existing in society. This involves a decision but a decision which, along with myth and life style, has never risen into consciousness. Along with the knowledge of the situation (which is available via our technical culture with its emphasis upon fast communication)³ that decision is repressed into the unconscious. Thus it is out of our unconscious that life style is determined and it is into the unconscious that impossible realities are placed. To understand why and how this occurs this study will now turn to the founder of the theory of the unconscious, Sigmund Freud.

I. FREUD AND THE PLEASURE PRINCIPLE

Freud's life work centered on the assumption that although man had a rational facet to his character, he was primarily a creature of instincts as other animals. In the case of man, however, the instincts had developed through evolution to the point where man was distinct from the animals.

And the distinction between man and animals is repression.⁴

Freud traces the development of repression in the instinctual structure of the individual. The fate of human freedom and happiness is fought out and decided in the struggle of the instincts - literally a struggle of life and death - in which soma and psyche, nature and civilization participate.... Through the various stages of Freud's theory, the mental apparatus appears as a dynamic union of opposites; of primary and secondary processes; of inherited, "constitutionally" fixed and acquired forces; of soma-psyche and the external reality.... They find their most striking expression in the two ultimate principles which govern the mental apparatus: the pleasure principle and the reality principle.⁵

The existence of these instinctual principles, the pleasure principle and the reality principle, and the form which they take, are dependent upon the conditions under which men live. Man, conscious of himself as a self, finds himself placed over against the world of other people and things which often stand in his way or impede his own self-fulfilment. This self-fulfilment is defined by Freud in terms of the pleasure principle. In the human being the distinction between world and self, interdependence and dependence, is supported by the institution of the family. The family at the same time strongly conditions the nature of the pleasure principle.

The institution of the family means the prolonged maintenance of human children in a condition of helpless dependence. Parental care makes childhood a period of privileged freedom from the domination of the reality principle, thus permitting and promoting the early blossoming, in an unreal atmosphere, of infantile sexuality and the pleasure principle. Thus sheltered from reality by parental care, infantile sexuality - eros or life instinct - conceives the dream of narcissistic omnipotence in a world of love and pleasure.⁶

The child is strongly conditioned in favor of the pleasure principle but in a very ambiguous manner. The narcissis-

tic dream of omnipotence takes place only within the context of the family. The infant is here entirely dependent upon parental love and care. Therefore, in counterdistinction to the feeling of omnipotence "objective dependence on parental care creates in the child a passive, dependent need to be loved, which is just the opposite of his dream of narcissistic omnipotence,"⁷

The reality principle takes form within the child as a necessary result of dependence and need for relationship to the world. The reality principle takes form simply because there is a need, and without the principle or proper response the child would perish.

Under the influence of the ego's instinct of self-preservation, the pleasure principle is replaced by the reality principle. This latter principle does not abandon the intention of ultimately obtaining pleasure but it nevertheless demands and carries into effect the postponement of satisfaction, the abandonment of a number of possibilities of gaining satisfaction and the temporary toleration of unpleasures as a step on the long indirect road to pleasure.⁸

The child desires to be in loving union with the world and yet the recognition of dependence upon the world brings about ambivalence in that relationship. That ambivalence was drawn out by Freud as he studied behavior and began to notice the correlation of certain behaviors with each of the principles.

In his work with children Freud found that the games which the children enjoyed and found pleasurable experiences were those games which they could play over and over again to the point of exhaustion.⁹ It was significant that in this

experience the children always insisted that the game or experience remain as it had been during its previous performance. These two conditions, repetition and precise pattern (which seem to disappear in the adult; are not as clearly manifested) are characteristics of the pleasure principle. In regard to the experience of the children Freud says, "None of this contradicts the pleasure principle; repetition, the re-experiencing of something identical, is clearly in itself a source of pleasure."¹⁰ What is significant here is that Freud radically extends this experience in the children to a general condition¹¹ of life.

At this point we cannot escape the suspicion that we may have come upon the track of a universal attribute of instincts and perhaps organic life in general which has not hitherto been clearly recognized or at least not explicitly stressed. It seems, then, that an instinct is an urge inherent in organic life to restore an earlier state of things which the living entity has been obliged to abandon under the pressure of external disturbing forces; that is, it is a kind of organic elasticity, or, to put it another way, the expression of an inertia inherent in organic life.

What Freud has discovered as a general characteristic of organic life bears resemblance to the activity of the community of primitive man worked out by Mircea Eliade and discussed earlier in the first chapter.¹² For primitive man life was only assured by participation in the annual cycle of cultic events, the most important of these being that of New Year.¹³ In that event, members of the community or tribe participated fully in the re-creation of the earth. This was not simply a reminder of creation, but an occurrence identical

to the original action and therefore a participant in that experience. In this life style and mythology are present both of the characteristics described in the play of the child - repetition and precise pattern. Drawing upon Freud's observations it can be said that primitive man oriented both his life style and his mythology in keeping with the natural instinct of the pleasure principle. This would also explain primitive man's terror and fear in the face of all conditions changing his situation. It was primarily because of the inability of primitive man to change under the inevitability of new conditions that doomed his life style from the start. In primitive man the instinctual apparatus concerning the reality principle was underdeveloped such that there was likewise no guardian of the pleasure principle and primitive man disappeared.

This example of primitive man brings out the ambiguity inherent in the pleasure principle. The aim of the pleasure principle in the establishment of patterned life on the part of primitive man was to gain and preserve life. Yet the very indulgence in that scheme brought about the death of that life style and mythology. Conversely, the change that was feared because it meant death, was the only means by which men were able to continue to live when primitive life style became an impossibility. In other words the development of the reality principle which was feared as bringing death actually brought life.

Freud's understanding of the dynamics involved in this relationship on the psychoanalytic level bears out part but not all of this understanding. Freud made the startling discovery that the conservative character of the pleasure principle logically ended in death.¹⁴

Moreover it is possible to specify the final goal of goal of all organic striving. It would be in contradiction to the conservative nature of the instincts if the goal of life were a state of things which had never yet been attained. On the contrary, it must be an old state of things, an initial state from which the living entity has at one time or other departed and to which it is striving to return by the circuitous paths along which its development leads. If we are to take it as a truth that knows no exception that everything living dies for internal reasons - becomes inorganic once again - then we shall be compelled to say that "the aim of all life is death and, looking backwards, that inanimate things existed before living ones."

Freud's viewpoint is generally pessimistic. The pleasure principle is for Freud instinctual and primary to the human psyche whereas the reality principle is instinctual and secondary being a creation in the individual as a response to his dependence upon the world, yet ultimately in the service of the pleasure principle. If the pleasure principle is to be identified with the death instinct, that does not mean for Freud that the reality principle can be identified with the life instinct.¹⁵

I have no faith, however, in the existence of any such internal instinct and I cannot see how this benevolent illusion is to be preserved....What appears in a minority of human individuals as an untiring impulsion towards further perfection can easily be understood as a result of the instinctual repression upon which is based all that is most precious in human civilization. The repressed instinct never ceases to strive for complete satisfaction,

which would consist in the repetition of a primary experience of satisfaction. No substitutive or reactive formations and no sublimations will suffice to remove the repressed instinct's persisting tension; and it is the difference in amount between the pleasure of satisfaction which is demanded and that which is actually achieved that provides the driving factor which will permit no halting at any position attained, but, in the poet's words, "ungebandigt immer vorwärts dringt."

The tension between the pleasure principle and the reality principle drives man forward ~~to the~~ achievement of greater pleasure. It is this tension which results in both repression of the natural instinct toward pleasure, and sublimation which accounts for the development of civilization. This is the argument of Freud in his later work Civilization and Its Discontents. The reality principle does not, in other words, move toward the fulfilment of the individual. Only the pleasure principle can do that as was pointed out earlier (p. 25). The reality principle provokes just the opposite, tension and conflict. Freud's pessimism is centered precisely at this point because, within the context which he has arranged for his study, the problem is irresolvable. "so there is no alternative but to advance in the direction in which growth is still free though with no prospect of bringing the process to a conclusion or of being able to reach the goal."¹⁶

Within the context of Freud's thought this conclusion is valid and logical. Some questions can be raised, however, and this will be done later in this work. For example, must it be assumed that because the origin of man's psyche are embedded in the instinctual that evolution requires either

the instincts to continue to dominate the psyche rather than a third force, say reason, or that the instinctual character of the psyche must remain the same? Is not the pleasure principle open to some change in its character as a result of external forces? There are forces in culture or civilization at the present time which show that external reality can change the nature of the pleasure principle. Freud's pessimism is rooted in his belief in the illusion that the instinctual character of the psyche is unchanging, a belief not determined by his work but assumed, nor upheld by Darwinian evolutionary theory. What is important in Freud's thought is that his description seems to have value now and can explain much of the behavior and life styles of various sections of culture. In other words, Freud has provided a myth made in response to experience consistent with present life style.

II. THE SUBURBAN STYLE OF LIFE

For Freud the pleasure principle worked unconsciously revealing itself through various forms of neurotic behavior. The desire for pleasureable experiences are repressed but never cease to strive for complete satisfaction. If Freud's analysis is correct then it would seem logical that among the most sublimated hard-working people could be detected an ambiguous mixture of the repression of natural instincts and some kind of attempt, an unconscious reaction to repression, to fulfil the pleasure principle. The group which fulfils this description is made up of American culture except

for that forty or fifty million people who because of poverty cannot participate¹⁷ and the 'dropouts' who will be discussed later as a reaction to precisely this situation.

Suburbia, according to this interpretation, represents with fidelity modern man, his way of living, his institutions and beliefs, his family and his social associations. Because forty-seven million of us live in suburbs - more than in the cities or in isolated towns or on the farms - the suburbanite is, by statistical definition, the average American.¹⁸

The conventional wisdom or myth operative in the life style of suburban America places great emphasis on the work ethic as the reality principle.¹⁹ In his^{description} of work and leisure William J. Wood has observed a general confusion in this country about the meaning and significance of work. Through working at 'a job' the necessities of life - shelter, clothing and food - are provided. But in a technical era it is becoming apparent that it may very soon be unnecessary to 'work at a job' in order to gain these necessities. In the meantime it is apparent that one of the ways in which work is thought of is in terms of its rewards, without any special reference to the meaning implicit in work itself. One of these rewards is the establishment of personal identity associated with the question often asked in social discourse, "What do you do?" People are at present identified in part by what they do for a living. The importance of a 'steady job', except in the case of the very rich, is important for the middle class because it gives continuity and stability to the life of the individual. Switching from job to job (again except for the

very rich or the 'egghead') is a sign of instability and insecurity, i.e. a sign of unhappiness. Continuity in work is a presupposition for happiness in suburban America and it is also a factor much related to the proper understanding of the pleasure principle.

Work in suburban American society is a value in itself irrespective of its content. While working in a suburban community I heard several families express the belief that their children should work even though the family could support the child. The reason for working was not in order to learn a trade or to open greater social intercourse or to develop social responsibility in the child. The concern was that the child should learn to make money. What was important to these families was not the work but the money, but the work was praised for precisely that reason. The money was used for the teenager's dates and sundry expenditures such as the purchasing of phonograph records, skis, etc. The end of work in this situation was not the value implicit in the work but the pleasure which the money from the work could purchase.

This same attitude is reflected in the news media which discuss the rise or fall of employment in this country without any explicit reference to the nature of the work involved. Michael Harrington notes that in 1929 the Bureau of Labor Statistics reported that 59 per cent of the work force was blue collar and 41 percent white collar. By 1957, however,

the blue collar percentage had declined to 47 percent while white collar employment (services and professions) had risen to 53 per cent.²⁰ The nature of work has changed drastically in our technical society and, as Harrington claims, only those immediately effected have taken any note of that change.

What is important, more so than the actual lack of concern for the quality of employment, is the consequence of such an attitude which was reflected in the example of the teenage worker. The end product of work is the financial reward which makes possible the purchase of pleasure. The consumer character of the American public is notorious and so well documented by John Kenneth Galbraith, Vance Packard, Robert Wood, and others that it need not be mentioned here²¹ except to show the relationship to the pleasure principle. By means of the advertising industry and its use of all possible media, the needs of the American public are defined. A person cannot be healthy or happy without the fulfilment of these needs. To fulfil these needs the American consumer need only purchase the goods of the manufacturers which have advertized. To purchase these goods a man must work to receive money. Thus the implicit character of work actually has little to do with work itself but with the rewards of work. Work provides a man with a position in society (which he can talk about) and security (security to continue as a consumer in the American game). The poor are considered poor not because they do not have meaningful labor but because they have no purchasing power. They therefore have no security.

The relationship of such a life style and its myth ("work

The relationship of such a life style and its myth (that work is good) to Freud is obvious. Work does not actually provide a life style in and of itself, and, whether likes or disliked, is repressed in the unconscious. That work does not provide a life style is reflected in the fact that in a majority of cases the reasons for working (this is also true of education) have nothing to do with the experience of work (or school) but with "what and where it gets you." As a result of this attitude there have been some interesting movements in this country which will further substantiate Freud's theory of the instincts. There has been, first, a phenomenal exodus out of the cities. From 1948 to 1958 twelve million Americans moved out of the cities into suburbia.²² Work and home became separated as much as possible. In these "bedroom" communities unwritten housing agreements have been created to keep out those of different racial and ethnic background. In these communities there has been the traditional emphasis on the neighborhood school and the philosophy that a "man's home is his castle." What is collected and protected in the "castle" are all the purchases which secure a position in the American consumer community. These goods are further protected by insurance. Thus moving out of the fastly changing city, to neighborhood schools and zoning codes, to insurance, the consumer's aim is stability and happiness. The slogan of the suburban life style is "Do not rock the boat!"

In suburban America the emphasis is upon an unchanging

pattern of life in which all of the variables are known and the rules of social relationships are understood, recognized and obeyed by all. And the God of this myth is the mysteriously working consumer and defense oriented economy. Reality is the pleasure principle which does not change.²³

T The dominating tendency of mental life, and perhaps of nervous life, in general, is the effort to reduce, to keep constant or to remove internal tension due to stimuli - a tendency which finds expression in the pleasure principle.

It would appear at first glance that the suburban life style fulfils the conditions of the pleasure principle as set forth by Freud. The model provided attempts to establish a framework in which men may live unaffected by change and dominated by a repetitive scheme of things. In actuality, however, the suburban life style does not satisfy the pleasure principle because to do this it must also fill the requirements of bringing about an end in the repression of the natural instinct to be one with the world in a loving way. The world would in other words fill the needs of the individual at the center of his psyche, in his unconscious. In actuality suburban life style makes rigid demands upon the participant in suburban life to conform to a number of repressive rules. He must, in other words, play a game and operate according to a certain behavior. Suburban culture and life "encourage conformity and subtly rearrange the use of space and time, the relations of the family, the activities of social and political organization for the higher purpose of 'the group.'" Each characteristic and institution

of suburban life bears witness to the fact that David Reisman's lonely crowd is everywhere." ²⁴ Loneliness is certainly not what it means to be in loving union with the world.

Suburban man has thus not escaped culture which is the result of sublimation or the repression of original instinctual desires. He has only succeeded in his refusal to deal squarely with the reality principle. He, of all men, lives neither in the world of pleasure nor in the world of reality. He attempts to cut himself off from discovering a behavior proper to work in the larger world while unconsciously accepting the roles and behaviors given to him in the smaller sub-culture. As Timothy Leary points out, "Behavior is . . . artificially and culturally determined" and, as a result, various inter-related behaviors can be seen as a game sequence. ²⁵ The game consists in roles, rules, goals, rituals, language and values. "Most of . . . us spend our time struggling with roles and rules and goals and concepts of games which are implicit and confusedly not seen as games, trying to apply the roles and rules and rituals of one game to other games." ²⁶

The fact that the acceptance of the various suburban games is unconscious means that the suburban man is being almost totally determined by his culture; he is not free to form in the way which is apparent or natural to him, and this is what is meant by repression. This is not inconsistent,

however, with the general underlying behavior of the suburbanite. The movement to suburbia, as was stated, is an attempt to "drop-out" of the chaotic and changing nature of urban metropolis in favor of the determined and well organized suburban life. He does not want to have to make decisions because that means internal conflicts and that is a violation of the pleasure principle. The suburban man has become

a man without direction or ambition except for his desire for a certain portion of material security, a man so conscious of his fellows that he has no convictions of his own. . . . The suburbanite seeks direction from a passing parade of experts who, in rapid succession of changing fashions, dictate the design of his house, the education of his children, the choice of his friends, and the use of his income. He willingly turns the direction of community affairs over to others. But since his neighbors are just as uncertain as he is, few real individualists appear to guide civic destinies. In the suburbs . . . the modern American exchanges individuality, privacy, the certain satisfactions of pride of craftsmanship and work well done, for something obscurely defined as the social ethic, being a good fellow, and group cooperation.²⁷

Thus at second glance, although the suburban life style does not provide a truly loving relationship to the whole world, it does provide the opportunity for the final end result of the pleasure principle, namely death. There is the death of the individual, as one who has some self-awareness and inner-direction, as well as the death of the individual for others. The individual serves neither himself nor others but rather a mythology which established a certain life style and which therefore provides security. As was pointed out in the first chapter, all that is needed to establish one life style as absolute is to absolutize the myth which forms the

basis of that style of life. This has been done through the behavioral code which ranges from housing agreements to mowing the lawn and washing the family automobile. That code will be consistently upheld in the face of the most glaring facts concerning the actual relevance or truth of that style of life. For the acceptance of the suburban myth is an acceptance of the finality of the pleasure principle; it is death.

There are indications, however, that growing cracks in the walls are occurring in the suburban communities. The rules ~~are becoming~~ so repressive that ~~they are~~ seeping into the unconscious and ~~making~~ the death instinct more and more violent, not by bringing an end to tension, but by making the tension unbearable. In other words the rules are becoming so repressive that suburban man cannot, in his psyche, accept the decisions made by others. But since he has predisposed himself to inaction in his worship of the myth of the pleasure principle that he does not know now what to do. As a result in one suburban community familiar to the writer three teenagers each attempted suicide three times in the same year.

This points to larger movements which are in part responsible for the breakdown of the suburban life style: the continuing technological revolution and the use of psychedelic drugs. These are not unconnected phenomena and their life styles are bringing in new mythologies which radically challenge ~~and~~ myths and old life styles, especially the suburban life style.

CHAPTER III

LIFE STYLE IN A "TURNED ON" WORLD - THE HIPPIE CULTURE

Freud held that the aim of all mental life was the reduction of internal tension. In the suburban life style the reduction of tension is sought through an unconscious acceptance of organization of external environment, e.g. housing, education, etc. Internal tension is assumed to come from disturbances outside the individual. What the Hippies have realized is that the conflict was not simply external, but internal as well. The problem was a matter of consciousness of the self in relation to the world. The older generation had attempted to make some kind of accommodation with the world situation, usually by means of an absolute mythology. But in doing so they lost consciousness of the self and its real needs, as well as of the needs of the real world. Suburbia became America running away from itself as well as the world. The problem did not lie in external chaos but in internal anxiety and conflict. In his later life Freud realized that repression did not result from an ill defined reality principle but from internal anxiety: "The new formula shifts the cause of repression from the external world to the internal world and puts the cause of repression inside the person himself, making repression self-repression." ¹

Thus the Hippies, led by the users of psychedelic

drugs, have no quarrel with the suburbanites in rejecting reality. The difference is that this rejection is made upon the grounds that what is passing for reality in the present is not reality at all but a very sick society. The suburbanite rejects the world unconsciously; the Hippie rejects the world with full consciousness of what he is doing. "Current models of social adjustment - mechanized, computerized, socialized, intellectualized, televised, Sanforized - make no sense to the new LSD generation, who clearly that American society is becoming an air-conditioned anthill."² For Leary, the self-appointed leader of the turned-on generation, and for the Hippie subculture, the current models of social adjustment and codes of behavior are games, repressive games. The crime of the suburbanite is not his refusal to take responsibility for the ordering of society but the unconscious character of that refusal, resulting in his support of the behavioral games of society. It is through the maintenance of the unconsciousness of game behavior in society that behavior remains unchanged, or is not freely chosen.³

Cultural stability is maintained by keeping the members of any cultural group from seeing that the roles, rules, goals, rituals, language, and values are game structures. The family game is treated by most cultures as far more than a game, with its implicit contracts, limited in time and space. The nationality game, It is treason not to play. The racial game. The religious game. And the most treacherous and tragic game of all, the game of individuality, the ego game.

The answer to this situation is to change behavior by means of expanded consciousness. If a person is playing

a game but does not know that he is doing so, he cannot know that there are alternatives open to him. He is not free because he is not conscious of the fact that there are actually many choices before him; or if he has realized it then he has gone on to repress that realization. He does not realize that there is more than one life style at all. The question at hand is the question of expanded consciousness. Advocates of LSD offer an answer to that question; they say that drugs are "turning on" the world.

If behavior can be changed through the consciousness of freedom ~~in~~ choice of behavior, it is important to understand how this process takes place physiologically. The claim of the proponents of psychedelic drugs is that exterior behavior is altered through the interior expansion of consciousness. The process is called "blowing your mind." As was stated earlier - "except for reflexes and instructual reactions and random muscular movements (which fall into the province of physiology) all behavior is learned."⁴ This learning process involves the interconnection of various brain cells forming a network of communication and information. The number of brain networks which are used in correlating and conceptualizing the inner and outer world of experience ranges from only one-hundreth to one-tenth of the potential neural connections.⁵ As a result

The educated adult utilizes about five thousand concepts to experience the world within and without. An

astonishing constricting process occurs which reduces the enormous potentials of consciousness to the few cultural modes of experience routinely employed.⁶

As a result of the constricting process full consciousness ~~cannot~~ cannot occur easily especially if the individual does not find himself in situations culturally different from his own limited experience.

What LSD and other psychedelic drugs do is to interfere with the filtering and constricting processes of the mind and open up the possibility of the use of other neurological networks of communication.⁷ The activity of LSD is to move the psyche "beyond learned modes of experience (particularly the learned modes of space-time-verbalization-identity)" in the ecstatic experience.⁸ There are no discriminatory faculties left in tact and the senses are given complete freedom. As Dr. Sidney Cohen has put it, the experience is not so much a disorientation as a non-orientation.⁹ "The ability to observe oneself ~~to~~ to evaluate the validity of one's ideas and swift flowering fantasies, is lost." And in the place of the discriminating faculties LSD produces a "disinhibiting or releasing effect which allows a flood of sensory signals to come to consciousness and then spread from one sensory pathway to others."¹⁰

Dr. Leary lists five levels of consciousness.¹¹ The first and second are commonly known and understood. They are the conditions under which we live. The first is sleep (and the effects of sleep induced by some drugs such as narcotics,

barbituates, and alcohol) and the second is the general state of wakefulness in which we work, play, and make love. The third state is induced by stimulants such as marijuana bringing about a general increase and intensification in sensory perception, and a feeling of well-being. The fourth level is the cellular awareness which is the state induced by LSD and similar psychedelics, and brings about the opening of the new communication networks in the brain by the activation of brain cells mentioned above. There is again an increase in sensory awareness, but on a different level than that produced by marijuana.

During an LSD session, enormous clusters of these cells are turned on, and consciousness whirls into eerie panoramas for which we have no words or concepts. Here the metaphor that is most accurate is the metaphor of the microscope, which brings into awareness cellular patterns that are invisible to the naked eye. In the same way LSD brings into awareness the cellular conversations that are inaudible to the normal consciousness and for which we have no adequate symbolic language. You become aware of processes you were never tuned into before. You feel yourself sinking down into the soft tissue swamp of your own body, slowly drifting down red waterways and floating through capillary canals softly propelled through endless cellular factories, ancient clockwork ticking, clicking, chugging, pumping relentlessly. Being swallowed up this way by the tissue industries and the bloody, sinewy carryings-on inside your body can be an appalling experience the first time it happens to you. But it can also be an awesome one - fearful, but full of reverence and wonder.¹²

The fifth level is the intensification of this experience by heavy doses which brings about a qualitative change in the experience. The fifth level is the experience of the wave character of external and internal happenings. Sound

waves can be seen and cellular movement and communication dissolve into visible manifestations of vibratory energy. "Your body and the world around you dissolve into shimmering lattice works of pulsating white waves, into silent subcellular worlds of shuttling energy."¹³ This is the area which holds the greatest promise for Leary, because it is at this level that discoveries about the meaning of life may be found. According to Leary these discoveries are of two types; religious and scientific.¹⁴ The first set of questions he asks is "How did we get here and into this mess? How do we get out?"¹⁵ The second set deals with what for Leary are the crucial issues; "Who wrote the cosmic strip? What does the DNA code expect of me?"¹⁶ "Is the big genetic code live or on tape? Who is the sponsor?"

The subtle yet distinctive difference concerning consciousness which Dr. Leary makes in his discussion of the effects of LSD and the psychedelic drugs, is that Dr. Leary is concerned with levels of consciousness. The second level of wakeful consciousness does not allow for the proper understanding of life. That level, as already stated, has been rejected as not being real. The proper understanding of life can only be achieved through a participation in the experiences contained in the third, fourth, and especially, the fifth levels of consciousness. These are the experiences which transcend the wakeful state and as such (in terms of the understanding given in chapter one) are mythical exper-

iences which have to do with 'God.' Dr. Leary and his followers are therefore quite correct in interpreting their program as a religious one. The faith of this religion is based on the acceptance of the myth that meaning (the possibility of an interpretive scheme) resides in the experience of the cellular structure of the individual. "The LSD (League for Spiritual Discovery) recognizes and adapts only to the law of God as manifested in the regular harmonies of natural processes - astronomical, seasonal, cellular, bio-chemical, neurological, and pharmacological."¹⁷ One of its purposes is to "help each member to use the Sacraments (LSD and other psychedelic drugs) to discover the divinity within and then express this revelation in an external life of harmony, beauty, and particularly to help each member to devote his entire consciousness and all his behavior to the glorification of God."¹⁸

The discussion concerning change in behavior is thus not particularly concerned with a change in behavior with respect to the wakeful level of consciousness but change by means of an acceptance of other levels of consciousness as that which is Reality. "The assumption here is that modern civilization (as exemplified in American culture) is insane, destructive, warlike, materialistic - a meaningless set of repetitious robot responses. The LSD aims to return man to a life of harmony with his own divinity, with his mate and family, with his fellow human beings, and with other natural

energies - organic and inorganic - of this planet."¹⁹ What is sought is the state of at-one-ness with the whole world on the instinctual level which Freud believed impossible to achieve. The problem of repression in the unconscious is left at that level of consciousness on which it was dependent - the level of wakeful consciousness. The line drawn between the consciousness and the unconscious, the ego and the ^{id}, the pleasure principle and the reality principle, is erased by moving the life of the human race off the level on which those distinctions have grown up. As Dr. Leary has said, "With the ego and the mind unplugged, what is left? Not the 'id'; no dark evil impulses. These alleged negative 'forces' are of course part of the game."²⁰

This end in the division between ego and id, reality principle and pleasure principle, does not mean the end of pain. What ^{it} means is the end of the repression of pain, and the end of the repression of change, in the unconscious, with the resultant natural expression of that which previously had been expressed in neurotic behavior. When asked in an interview if there was nothing to fear in the use of LSD, Dr Leary answered, "There's everything to fear. You're going to lose your mind."²¹ The person undergoing the experience of LSD is going to open all of the possible communications networks in the brain and that includes those that are repressed or suppressed. Thus Leary urges the members of the League "to go through the process of self-exami-

nation before they take the Sacrament, because if you don't, during the LSD session you're going to face these shortcomings of your own and you're gonna sweat, and you're groan, and you're gonna writhe."²² LSD does not promise the end of pain but it does promise the end of repression and the possibility of authentic life.

The myth of the League for Spiritual Discovery is in some ways related to the metaphysical-cosmological dualism which divides reality into heaven and earth. The LSD brings that dualism within the reach of human experience. Heaven is now again the only true reality but unlike pre-scientific man, heaven is in the realm of possible experience for modern man. There is no necessity for life after death; eternal life comes now. ²³

If you take LSD you're gonna run into both heavens and hells which for two billion years have been building inside your cellular structure and nervous system. We do not preach a heaven or hell after death. We say as do most religions throughout history that your chance is now. It's the obligation of every American to discover his own divinity, literally to become God.

It becomes the responsibility of every American to give up the unreal game structured existence by which suburban culture is organized and 'tune in' on those levels of consciousness where the instinctual is again in charge and the artificial line between the pleasure principle and the reality principle vanishes.

The new religion of the LSD accomplishes 'heaven' in the form of 'tuning in' with drugs in a way which is quite simi-

lar to the nature religion of the Middle East. There are distinctive differences, and they are very important differences. The first is that the dualism is no longer cosmological or metaphysical, but can be experienced by any person. The second is that the dualism is part of the historical evolutionary process, Yet the emphasis is upon the natural quality of real life. Reason and thought are, in a sense, driven underground. Under LSD the discriminating faculties are impeded. This is precisely what makes possible the overcoming of the present reality in which reason operates. The implicit judgment in the acceptance of this life style is that faith in reason has been unjustified as a result of the consequences in our culture of what Herbert Marcuse calls the rationalization of irrationality.²⁴ That faith has been lost, because as Leary says:

I don't think the American culture is compatible with anything. Certainly not with anything that's been going on on this planet since the origin of life. The American culture is an insane asylum. You take for granted such things as race prejudice, the Protestant work culture, the professional bureaucracy which exists in this country, the complete loss of euphoria which has developed in the past fifty years. Dropping bombs on natives of Vietnam - well, that's just like a head cold. I mean, that's the way it's supposed to be. It's the current symptom of our insanity.²⁵

Thought and reason are given up as possible means for attaining the harmony in the human race because the application of reason has apparently resulted in a repressive and insane game structure in human life involving games from warfare to welfare. This is consistent with Michael Harrington's state-

ment that modern man has lost faith in all Western Creeds, secular and religious. As a result Leary has asserted a new faith in the natural processes of evolution, and the hope that man will be changed in this natural process.

In this new religion, however, that faith is paradoxically quite sophisticated and scientific. Faith is placed in the general evolutionary process, in DNA and the development of the whole universe by means of natural selection. "If you learn anything from evolution and the genetic code you of course realize that the genetic code is adapting to what's around. The genetic code didn't wonder what would happen when amphibians climbed out of the water, or it really wouldn't have done it." ²⁶ The myth which Leary and his followers are utilizing is the myth that God is that which lies at the center of biological evolution. History is the bearer of meaning but it is not man's history. Natural history holds the key to life. Man's duty, as Leary reveals in the questions he raised at the end of the Playboy interview (p. 45), is to use his 'psychedelic trips' to discover where the process is going and follow it. Nature is writing the show either "alive or on tape." It is man's responsibility to follow. To follow he must be 'tuned in' on that level where that knowledge is revealed and that level is other than the level of wakeful consciousness.

Faith in natural evolutionary processes makes unnecessary the business of decision making. All a person does is disco-

ver and follow. The original Hippies made a conscious decision to "drop out" of society because they could detect in that society the rationalization of irrational activity and the general repressive nature of the suburban life style. The "teenyboppers," and weekend "dropouts" have not, on the whole, made any conscious decision in regard to the decadence of the society in which they live with their suburban parents. A casual conversation with the "teenyboppers" in Harvard Square reveals that that which is sought is an exciting experience. There is no doubt there are unconscious reasons for the seeking of that experience and that these reasons would correlate with the conscious decisions of the Hippies. What is important for Leary is not that people are conscious of a particular set of reasons for "taking a trip" but only that they eventually follow and "drop out." It is not important that the person be conscious of the decadence of society, but that eventually he either makes the decision or accepts unconsciously the new life style and mythology of the "turned on" generation.

In fact it is quite questionable whether or not LSD makes any difference in the consciousness and life style of people who continue to participate in the present structure of society. Testing a group of 167 people made up of intellectuals, scholars, artists, doctors, professionals, non-professionals, drug addicts, and prisoners, Dr. Leary discovered that²⁷

Many of our subjects came through the psilocybin experiences with the knowledge that they were involved in non-rewarding games, caught in routines which they disliked.

Some realized that they had no games they wanted to play. The "therapeutic" effect of the experience did not last for those subjects. Expanded consciousness narrowed back. They were left with pleasant memories of their visionary journey and nothing more.

The psychedelic drugs by themselves do not necessarily bring about a change in behavior. That depends on conditions under which the drugs are taken and the frequency of sessions. It is only when the total life style, in other words, when behavior, is totally re-oriented, that a person can be guaranteed new life. Living under the old mythology and life style while taking psychedelic drugs produces a momentarily exciting - sometimes painful, sometimes pleasureable - experience. To enter into the new life style one must accept the new mythology, the new religion. The "teenyboppers" who come in from the suburbs on weekends are not converts to this religion, for they are still accepting the life style of suburbia (even under protest) for the other five days a week. As Sidney Cohen has written,²⁸ "If LSD produces desirable personality alterations,...it does so when it demonstrates the need for change." If people who take this for "kicks" never recognize the need for personality change in that experience then no new life style will be forthcoming.

That this new religion requires the acceptance, conscious or unconscious, of a totally new life style reveals that the movement is revolutionary. Leary says "We have a blueprint for society and we're going to change society in the next ten years."²⁹ The issue of LSD, as Leary recognizes, is a

political issue. To the ranks of his revolutionary cadre he has attempted to enlist the support of three major and powerful elements in American society today - the artists, the young, and the minority groups.³⁰ These three groups comprise the revolution, however, not because they are necessarily attempting to discover new levels of consciousness, but because it is these groups which have an awareness of their inadequacies of the society contemporary to their experience. This is especially true of the minorities who are most aware of the oppression which is the result of the maintenance of a particular life style in other sections of society. If these groups join with Leary's forces it is not because they necessarily want to "drop out," but very possibly because they want to see the development of a coalition with any forces opposing the forces representative in the suburban power structure.

Norman O. Brown has noted that oppression in society is merely the external manifestation of the internal repression in the individual.³¹ Since the suburban life style dominant in American culture is one in which the suburbanite represses both his instinctual characteristics and the world, it is reasonable to expect a correlate oppressed section of society; these are the minorities and the poor. The release of the unconscious into consciousness has its correlate in society in the outbreak of the oppressed in revolution. This is a second sense in which the Hippies become a threat to society and are

a revolutionary group. The life style which is theirs, whether consciously or unconsciously adapted, breaks down not only the divisions in the psyche, but also the divisions among men. It is the supreme judgment upon society and its organization, not by doing anything against society but just by existing. In existing with all types of behavior and attitudes - from left-wing Diggers to paranoid Hell's Angels - accepted, the Hippies are a threat to society.³² There is no emphasis upon accomplishing anything except the original purpose as set out earlier (p.46) - to find the divinity within, help others to find that divinity, and live in harmony with all mankind. The only goal is life.

Playboy: What would you say is the most important lesson you've learned from your personal use of LSD?

Leary: First and last, the understanding that basic to the life impulse is the question, "Should we go on with life?" This is the only real issue, when you come down to it, in the evolutionary cosmic sense: whether to make it with a member of the opposite sex and keep it going - or not to. 33

To summarize, LSD and other psychedelic drugs expand consciousness but not as that is usually understood. These drugs open up new levels of consciousness outside of the usual small experience on the wakeful level of consciousness. Consciousness of the world as it is given is usually already present and is not given by the use of LSD. Rather people committed to the Hippie life style take these drugs because it is believed that life on the wakeful stage of consciousness is insane and unreal. The only reality is that reality in which cellular and evolutionary process is moving forward. The

historical evolutionary movement in the cells of man is in charge of the destiny of man; it is a natural process out of the hands of man to which man can only respond and follow,

As a community, the LSD users are a threat to the present structure of society which is committed to the continued repression of man's needs and ideas. This is accomplished by a life style oriented toward the maintenance of a welfare-warfare state and a consumer-production economy. This life style in turn creates poverty and a class structured society. The Hippies in this situation form a prophetic community not by what it does to society but in the fact that society is unable to accept or understand what it is and therefore sees the community as a threat. It is a prophetic community because its life style and myth appear irrational while at the same time it declares that the construction of society is irrational. On the grounds of the analysis of suburban society, the Hippie culture as a prophetic community can be seen to be an historical inevitability. Suburban life is so repressive, suppressive, and oppressive that the instinctual apparatus would certainly break forth through the consciousness of man sooner or later.

This last statement might seem to concur with Leary's¹⁸ faith in the power of the evolutionary process. Actually it is not that but a recognition of the place of consciousness and reason in the revolutionary process. The Hippie life style cannot be accepted not because it is "turned on" and "tuned

on," but because it is a "drop out" style of life. The myth on which it bases this style of life is the belief that the evolutionary process is still in the hands of nature, thereby denying the place of man's conscious participation in that process. A good case can be made for the belief that the evolutionary process (which it is agreed is the bearer of man's development) has now become man's responsibility. There is a revolution going on and about that fact Leary is right. But that revolution is not the movement to another level of existence which is the true reality. The revolution is in technology and the (r)evolution is in consciousness.

CHAPTER IV

MYTH AND LIFE STYLE IN A TECHNICAL AGE

I. THE TRIUMPH OF THE REALITY PRINCIPLE

Freud recognized that man's internal problem was the repression of pain and stimuli in the unconscious. Timothy Leary offered an answer to internal repression by destroying the line between the conscious and unconscious in the movement of life to another level of consciousness which was totally internal. Leary rejects external reality because of the "present construction" of that reality and says that the only true reality is, in fact, ~~where~~ the natural evolutionary process is taking place, and that can be discerned only on the fifth level of consciousness. It is at this point that a voice screams from the sidelines. Gene Marine writes in Ramparts. "There is a soprano singing in 15th Street again... There is a reality out there."¹ Even if Timothy Leary's model of Reality was correct, it does not look as if it is catching on. Warren Hinckle writes in Ramparts. "Dr. Leary's religious crusade has been a bust, convert-wise and not so salutary financially, either, so he announced recently that he was chopping out, himself, to contemplate his naval under the influence."² F.M. Esfandiary of Iran has also noted in The New York Times Magazine that the people of the East developed

their own "drop-out" techniques as an attempt to alleviate the condition of poverty, hunger and misery. With the advent of technology, they were giving up these activities for a "better life".³

But these are not sufficient reasons for disregarding Dr. Leary's model as the right one. The fact is that external reality and the way man operates in response to his environment are factors in man's life. A striking example of this fact is given in the thought of the Freudian-Socialist, Norman O. Brown.⁴ For Brown, there is a direct correlation of the external, the condition of society, and the internal, the condition of the psyche. The line which is drawn in the psyche between the unconscious and the conscious, between the id and the ego, between the repressed and the unrepressed is the line in culture which is drawn between the bourgeoisie and the proletariat, the elite and the poor, the oppressor and the oppressed. In a society in which the people are healthy, in which the line between the id and the ego has been obliterated, there is no class structure, there is no war, there is, in other words, no hunger and no misery. That does not mean there is no pain or tension. "Tension can be made non-aggressive, non-destructive but it can never be eliminated, because (Freud knew it well) its elimination would be death - not in any symbolic sense but in a very real sense."⁵ As with LSD, pain and tension become fully conscious and are dealt with unashamedly

in a society where bourgeoisie individualism and over concern with self-image (the ego) and the pleasure principle have been destroyed. One of the problems of suburban (Bourgeois) life style was the rejection of pain as a part of life for the sake of the pleasure principle. But nothing is rejected in an environment in which the lines have been erased. We would live in "an environment that works so well that we can run wild in it."⁶

Brown verbalizes the need of the development of a life style very similar to the life style of the Hippies but without necessarily using drugs, and on this level of consciousness.

It is doubtful, however, whether such an environment could be accomplished by the Hippies without conscious decisions made on this level of consciousness. Kenneth Boulding states that in ^a little over three hundred years and at the present population expansion rate, the total land area of the earth would become a single city; and if we think that we could export the excess population onto other planets (that requiring a conscious decision and planning), "It would take only about eight thousand years at the present rate of population increase before the whole astronomical universe, two billion light years in diameter, is packed solid."⁷ It is impossible to develop a healthy internal psyche outside of a consideration of the external environment which impinges upon man. The environment which Brown suggests man create is the result of conscious decision making. And that decision making

concerns the manner in which man is to form and structure his external environment. That decision making process, in other words, must take into consideration tools. It must take into consideration technology.

II. THE IMPACT OF TECHNOLOGY ON LIFE STYLE

It is not a new breakthrough in understanding to realize tools are the extension of man's senses. Freud, in Civilization and Its Discontents, said, "With every tool man is perfecting his own organs, whether motor or sensory, or is removing the limits to their functioning."⁸ What has been given emphasis in the writings of Marshall McLuhan⁹ and is remarkable are some of the implications of this statement which Freud did not draw out. If man in the creation of his tools is perfecting his bodily organs, then in the development of a specific tool, some sensory or motor faculties could be favored or developed to a greater extent than some of the other organs. Furthermore, if a host of tools were invented which favored some sensory and/or motor organs more than others, the life style of that culture would be disposed toward behavior which emphasized the use of just those organs. The implication is that in the creation of tools, in his technology, man (usually unconsciously) creates an environment which plays a large part in defining who he is.

In the first chapter, the impact of the printed book upon life style was seen to be that of supporting individualism by

means of the "point-of-view." Through the printed word a great deal of emphasis was also put on the visual. In reading the sense of sight is utilized to the exclusion of all other senses (hearing, touch, taste are excluded). What this does is to predispose the individual to look at his world and himself in visual terms. This process does not have anything to do with consciousness or opinion but is totally unconscious. "The effects of technology do not occur at the level of opinion or concepts, but alter sense ratios or patterns of perception steadily and without any resistance."¹⁰

With the invention of the printing press and the book a new dimension was added to man's visual orientation. The book gave the impression that it could be produced repeatedly and indefinitely, as it, indeed, could.¹¹ It also could be re-read. Thus one of the characteristics of man's visual orientation through the repeatability in the book and the printing press was the inclination to see visual space as uniform, linear, continuous, and connected.¹² And correlating to the visualization of space was the fragmentation and specialization in the process of production as exemplified in the printing press. Production had, in a sense, become visually organized with typography. "The principle of movable type introduced the means of mechanizing any handicraft by the process, segmenting and fragmenting an integral action."¹³ Ultimately man ended up on the assembly line (linear arrange-

ment) in which he fulfilled only one function in an integral process. The functional nature of work supported individualism while the linear and continuous quality in visual experience supported the development of goals. Man's life style, therefore, became defined by certain values implicit in the new technology which began with the Gutenberg Press. He became a goal-oriented individual member of a pluralistic society.

Present society, however, seems to be moving past the assembly line technology of the industrial revolution. What is the significance for life style of the development of automation and the end of the assembly line in an electric technology? If the printed page becomes an extension of our visual organs, what sensory or motor organ does electricity extend and develop? Electricity can be used as a form of energy to run all of the tools which have been dependent upon other forms of power, from man-power to gasoline power; and, in this sense, electric power does not change the situation. But the development of electric technology went beyond this point. With the development of electric power came instantaneous communication and automated production. Through the telegraph, the telephone, the radio, and the television man could be "tuned in" to what was happening any place in the world. Through the various media circuits extended throughout the world man can receive or send messages. He can be informed as to what is going on in a particular place and, potentially,

he can inform someone or something (a machine) what is to be done. This electric circuitry of communications is, in fact, "an extension of the central nervous system." ¹⁴

The effects of an extension of the nervous system are revolutionary. First, the detachment of the individual guaranteed previously by the visual character of industrial technology becomes impossible in "the instantaneous world of electric information media [that] involves all of us all at once." ¹⁵ Second, the reverse of detachment is achieved in electric technology in that we are invited to participate, to involve ourselves in what is happening. The supreme example of this is the television. McLuhan points out that the television produces some three million dots per second from which the viewer accepts only a few dozen out of which he "makes" an image. ¹⁶ TV provides a "mosaic" image which the viewer fills in by connecting the dots and forming a discernable image. The viewer, in other words, is invited to participate, to involve all of his senses in order to define what is being presented. ¹⁷

The TV image requires each instant that we chose the spaces in the mesh by a convulsive sensuous participation that is profoundly kinetic and tactile, because tactility is the interplay of the senses, rather than the isolated contact of skin and object.

With the greater sensory involvement it is even possible that a demand for an even greater involvement and extension of the senses resulted in the rush for the use of LSD and the other psychedelic drugs. Such an experience gives involvement and

gives it NOW!

The present young generation in this country is often described as the "now " generation. The various student movements emphasize "freedom now" and "end the war now." One of the revolutionary characteristics of electric technology is that it invites participation and involvement now. The movement of information is instantaneous. The TV delivers the dots instantaneously and demands instantaneous response. The young person, the TV child of today, as a result demands instantaneous involvement. This spells death for the educational scheme as it has traditionally been known in this country.

The American stake in literacy as a technology or uniformity applied to every level of education, government, industry, and social life is totally threatened by the electric technology. ¹⁸

Education which is fragmented into several disciplines and which is "taught to" the student will be rejected as boring and irrelevant. The student does not want to be taught; he ~~want~~ wants to discover through in-depth involvement. "Education must shift from instruction, from imposing of stencils, to discovery -- to probing and exploration and to the recognition of the language of forms." ¹⁹

Perhaps the most revolutionary significance of the "now" character of the in-depth involvement demanded by electric technology is the change in attitudes toward work and goals. In a culture of instantaneous electric information time and space are obliterated. Along with the modern physicist,

man can "no longer try to contain events in time, but think of each thing as making its own time and its own space. Moreover, now that we live electrically in an instantaneous world, space and time interpenetrate each other totally in a space-time world." ²⁰ Goals can no longer be relegated to a space-time coordinates. In other words, goals must be immediate; they must involve the quality of now. As an example, education must be considered as a valuable qualitative life-giving experience in and of itself without respect to preparation for some linearly interpreted future. "The young today reject goals. They want roles -- R-O-L-E-S. That is, total involvement. They do not want fragmented, specialized goals or jobs." ²¹

Involvement defined by role breaks down the present limited understanding of work. It also breaks down the identification of home and office in the space-time scheme of suburban culture.

Work begins with the division of labor and the specialization of functions and tasks in sedentary, agricultural communities. In the computer age we are once more totally involved in our roles. In the electric age the "job of work" yields to dedication and commitment. ²²

Automation destroys the assembly line and specialization in the factory. One of the aims of cybernation is to eliminate all elements in the process except input and output. Norbert Wiener lists as one of the requisites of building a computer, the following:

That the entire sequence of operations be laid out on the machine itself so that there would be no human intervention from the time the data were entered until the final results should be taken off, and that all logical decisions necessary for this should be built into the machine itself.²³

Cybernation ends the possibility of fragmented work while the rest of electric culture invites broadened participation through roles.

III. LIFE STYLE FOR A TECHNICAL AGE

At the beginning of Chapter Three, the argument was offered that any alteration of life style and behavior must involve the expansion of consciousness. Through electric technology and electric media, man is definitely "tuned in and turned on" to what is going on in the world, but there is definitely the remaining possibility that he can "drop out" or refuse to see what is happening. This, in fact, seems to be the growing situation in suburbia where people are more and more faced with the issues of life outside their communities, but refuse to do anything about them. They may be involved through the extension of their senses in what is happening in the world without being actively involved. The primary reason for this inaction which finally becomes conscious resistance is the fear of change. Resistance is a very paradoxical activity, however, in that it seems to bring about a polarization of forces in society which speeds, rather than retards, change. As McLuhan says:

All the conservatism in the world does not afford even a token resistance to the ecological sweep of the new electric media. On a moving highway, the vehicle that backs up is accelerating in relation to the highway situation. Such would seem to be the normal status of the cultural reactionary. When the trend is one way, his resistance ensures a greater speed of change.²⁴

Expanded consciousness as part of life style must mean then an acceptance and understanding of change, and action directed beyond the situation to the control of change. If the technical organization of society favors the utilization and development of some of man's organs, more than others, then man could actually determine much of his life style by the decisions as to what kind of technical environment he would create. Man could create a culture of hate, or a culture of love.²⁵ The first principle, therefore, in the development of a life style for a technical age: Man must be conscious of the fact that he has the power to develop his own life style by means of the environment he creates in and through technological development.

The foregoing conclusion has awesome implications for the development of society. Man could create a heaven, a hell, or a meaningless mediocre environment in which to live. The development of the kind of society is in some way directly related to how and who does the planning. I think there are values in the present electric technology just discussed that provide some clues for action. They are the values of participation and involvement which the present culture of instantaneous communication encourages. What is paradoxical

in this situation is the relationship of men in authority who are responsible for the development of the electric technology - the politicians and the technocrats, and those desiring participation in decision-making about the future of civilization:- the minorities, the poor, students, and artists. The "liberal" politicians who have the power to bring about change and are responsible for change have thus far been showing a real pessimism about man's capabilities. Tom Hayden, a member of the "new left" has expressed this sentiment when he wrote:

There is, I find, an inhibiting, dangerous, conservative temperament behind the facade of liberal realism which is so current...the themes purport to be different but always the same expressions emerge: Man is inherently incapable of building a great society; man's passionate causes are nothing more than dangerous psychic sprees (the issues of this period are too complex and sensitive to be colored by emotionalism or moral convictions); ideals have ~~have little~~ place in politics - we should instead design effective, responsible programs which will produce the most that is realistically possible.²⁶

The technocrats, the specialists, responsible for research and development of the various components which make environment, are also very pessimistic about the ability of men to make effective decisions concerning life style. They say, as Harvey Cox notes, "planning is a science, not a hobby, and requires sophistication, training and competence. Plans are complex, staged, and inter-related, and you cannot decide.. by popular referendum. Somebody who knows has to make this kind of decision."²⁷ They express a general cynicism about

the democratic institutions in this country and the ability of the people to participate in the planning of their own lives, and "sometimes a discernable hankering after aristocracy."²⁸

The problem in both of these positions is that their exponents - the politicians and the technocrats - do not realize that we are living in the midst of an environment which gives the lie to both of them. And it is ironic that they are in part responsible for the development of that environment. The electric technology of instant communication demands involvement and participation now in what is happening now. People feel the power which is given to them through their intake of information and can feel only frustration when the invitation is not fulfilled through their active participation. As a result of this frustration, some have "dropped out" of the political milieu in order to build a new culture beside the old. Other men have continued in the present situation in order to "work inside the structure for change".

The demand for involvement in either case, is a demand for a "role" in the planning of our future society and must be considered as a part of the life style in a technical age. Decisions concerning the development and control of future society are too ominous and important to be entrusted to a small elite. McLuhan says that "whole cultures could now be programed to keep their emotional climate stable in the same way that we have begun to know something about maintaining equilibrium in the commercial economies of the world."²⁹ With this, the case,

it makes little or no difference if there is a consciousness of what is happening on the part of most of society if the people are not allowed to take some part in what is to be. Lives could be manipulated and people might even know that they were being manipulated and would not be able to do anything about it. In a technically controlled society "not even the most lucid understanding of the peculiar force of a medium can head off the ordinary 'closure' of the senses that causes us to conform to the pattern of experience presented."³⁰ All are effected, even the "drop out". Thus, the second principle of the development of a life style in a technical age: Decisions about the development of an environment must be made through collective involvement.

The implications of such a principle are obvious. Life in this technical age is collective life. There might be many objections to this conclusion because it seems to undercut the position of the individual and the possibilities for independent action in society. Before this fear can be put to rest, some of the false myths concerning individualism in this country must be put aside. The conventional wisdom holds that in the United States, free enterprise and the capitalist tradition are still operative. As Michael Harrington points out, such an understanding is a false myth.³¹ He shows that the principles of a free economy such as the laws of supply and demand and risk investment are being eliminated by con-

centration of power and collectivization. This resulted in the administration of prices,

the utilization of profit targets and planning techniques, the stratification of inventiveness, and the abolition of risk in the money market. Making money had been declared virtuous because it promoted individualism, inventiveness and productive taking of chances. Now, each of these qualities had been largely negated by the system.³²

The individualism of the conventional wisdom is finally made a mockery of by the government support of the corporation. The Federal or State government draws up all the plans and does the ground work for a project and proceeds to turn it over to "private" corporations for institution. The most recent example of this activity is Governor Rockefeller's (R.-N.Y.) plan to develop and subsidize atomic powered electric generating plants and then turn them over to private concerns for operation. "Here again, innovation is collectivized and profit privatized."³³

The myth of individualism which was the product of the values inherent in a visual technology is overthrown in the present electric technology. Detachment and the point of view are replaced by involvement and the perception of patterns and the wholeness of life. For some this cannot be viewed as anything but an advance. It is possible that man has moved through what was in the industrial technology one of the most dangerous periods in history thusfar. For detachment can also bring alienation and the resolution of tension

and conflict through open aggression. It is McLuhan's understanding that visual print technology, for example, produced nationalism.³⁴ From the Christian perspective, the end of individualism cannot be seen as anything but a good thing. Christian faith has never been concerned with the individual, but with the person. The person is seen in and through his relationship to others. The emphasis here is upon the interdependence of persons involved in one another's lives, and through this involvement, changing and growing into greater life. In defining ways in which people may be involved in changing the structures of American life so that the structures may be made more human, Richard Shaull emphasizes above all the self identity of each person. working for change being maintained by a number of people being "related to each other in such a way that they can take a position over against the ideology, rules, and pressures in the area in which they are working."³⁵ Christian life style is concerned with corporate and collective life and the persons within that corporation.

With the irrational fear of the loss of individualism, however, comes the rational fear of uniformity and conformity. Yet even this fear reflects the thinking of an industrial, visually organized technology. In the first place, the in-depth involvement demanded by technology, as has been shown, brings about the demand for roles and not goals. Each person, in addition to recognizing others as persons within the collective body, also recognizes himself in his concern for

his role as a person. Individualism and its concern for goals could rationally see people as means for those goals. But in a role-oriented society centered in the person, persons become ends since there is no other end other than in-depth involvement with the world and other persons. Second, electric technology is not tied down to time-space co-ordinates, as has been mentioned. Things can happen anywhere.

Since electric energy is independent of the place or kind of work operation, it creates patterns of decentralism and diversity in the work to be done...the social-educational patterns latent in automation are those of self-employment and artistic autonomy. Panic about automation as a threat of uniformity on a world scale is the projection into the future of mechanical standardization and specialism which are now past.³⁶

Third, and finally, conformity, even in individual identity, is impossible because of the rapid changes and the opportunities for different types of experience in an electric technology. Men will be able to test many roles and relationships, and all in-depth, if the values of electric technology are consciously implemented. The ideal of the Renaissance man, only much improved, could be a possibility for everyone in society. Man's security will not lie in the consciousness of a particular identity but in their consciousness that they are free to develop their environments and their personalities through involvement with one another. Man will be like Alice in Wonderland. When they are asked, "And who are you?", they will answer, "I - I hardly know, sir, just at present - at least I know who I was when I got up this morning but I

think I must have been changed several times since then."³⁷ This testing, experimenting, and discovering through in-depth involvement via communication of electric technology could be defined as play. In an environment which ~~all~~ men consciously created, man could run wild.

All of this development, is, again, dependent upon man's consciously taking hold of his future. Technology, science, and reason have been used in the service of some cultures to produce ~~an~~repressive or oppressive environment. We are in some ways living in such a situation at present. Up to this point in history, man has survived his own mistreatment; but with the development of a technology that extends our own nervous systems, it is questionable whether he can leave the planning of the future to either chance or an ill-defined elite. This is the conclusion implied in the two minimal principles for life in this technical age. A revolution is going on and in the words of Michael Harrington, "The hope for the survival and fulfillment of the Western concept of man demands that the accidental revolution be made conscious and democratic."³⁸

IV. MYTH FOR A TECHNICAL AGE

The myth by which man may determine their life styles in a technical age has been implicit through the greater part of this work. It is that the evolutionary process has now

moved from the stage of natural selection to the process of conscious and collective decision making. The evolutionary process is no longer dependent upon the development of organic matter outside of conscious reason, as Timothy Leary believes. That theory can be disproved by an analysis of the effect of man's actions upon his own development, an analysis of the environment which man creates for himself. It is up to man as a body to make conscious decisions as to how the evolutionary process is to continue in response to his understanding of where it is now and where it should be going. All the quantities in this process (knowing what is, knowing what should be, and deciding how and when to do it) involves consciousness - a gripping and coming to terms with Reality.

In this gripping of Reality, man grows in consciousness. That Reality does not exist only on one level of consciousness, as Dr. Leary believes, but on any level where man attempts to come to grips with who he is and what he is to do. Reality is both the fifth level of consciousness and the level of wakeful consciousness. This is the Reality over against which man finds himself placed and with which he must contend and bring into his consciousness if he is to survive and develop. The best he can do is be responsive to the conditions in which he lives, responsive to Reality as it breaks into his life and his time. This experience is very similar to the experience of Israel with that force outside of her which she encountered in her life and which she called Yahweh, the personal

God. She did not attempt to understand the nature of that force, but to respond as it entered into her life through historical events. The task she felt she must fulfill was a task of obedience and faithfulness to that force as it entered her life.

The task of modern man is similar, if not the same, as that of Israel. The task is to become conscious of the conditions under which he lives, to become aware of the Reality in which he lives, and fulfill his responsibility in the evolutionary process.- for himself - by responding to that Reality and making decisions as to where the evolutionary process is to go. Where it should be going is toward the overcoming of the line between the pleasure principle and the reality principle, by means of a collective consciousness. The end of the evolutionary process towards which man looks (Israel called it the Kingdom of God) is the creation of the body of all people conscious of its collective nature and interdependence. It is the development of the organism which Norman O. Brown calls 'love's body'.³⁹ The body can only occur as a conscious response to Reality and a conscious understanding of the end. What this involves is the internalizing of Reality - the taking of Reality into the body - through conscious acceptance and yielding on the part of the body in conscious decision. In the Biblical tradition it is the acceptance of the love of God, (the acceptance of Reality) and a loving response to God in obedience. (the

conscious decision by the body for the body). This is the myth commensurate with a technical age based upon present decision and a hope for the future.

FOOTNOTES

Note: All Bible quotations are taken from the Revised Standard Version, (Oxford University Press: New York, 1962).

CHAPTER I

¹For this whole discussion of Israel and the saga see Gerhard von Rad, Genesis, trans. J. H. Marks (Philadelphia: The Westminster Press, 1961), pp. 30-42.

²Mircea Eliade, Cosmos and History (New York: Harper & Row, Publishers, 1959), pp. 9-10.

³Ibid., p. 18.

⁴Thorkild Jacobsen, "Mesopotamia," Before Philosophy (Baltimore: Penguin Books, 1946), p. 138.

⁵Eliade, loc. cit., p. 11.

⁶Richard Shaull, "Revolution: Heritage and Contemporary Option," Containment and Change (New York: The Macmillan Company, 1967), p. 201.

⁷von Rad, loc. cit., p. 32.

⁸Deuteronomy 6.20-23.

⁹Shaull, loc. cit.

¹⁰Isaiah 40.18-20.

¹¹On the dynamics of this relationship between faith and reason see Brooks Otis, "Myths and Logos," The Christian Scholar, vol. 38, no. 3, pp. 219-231.

¹²Thomas Luckmann, The Invisible Religion (New York: The Macmillan Company, 1967), p. 45.

¹³Ibid.

¹⁴Ibid., pp. 46-47.

¹⁵Ibid., p. 45.

¹⁶Ibid.

¹⁷ Marshall McLuhan and Quentin Fiore, The Medium is the Message (New York: Bantam Books, 1967), pp. 74-75.

¹⁸ Michael Harrington, The Accidental Century (Baltimore: Penquin Books, 1966), p. 36.

¹⁹ von Rad, op cit. p. 35.

²⁰ Isaiah 55.8.

²¹ Leslie Dewart, The Future of Belief (New York: Herder and Herder, 1966), p. 66.

²² Ibid., p. 54.

²³ See Sigmund Freud, The Future of an Illusion (Garden City, New York: Doubleday & Company, Inc., 1964).

²⁴ Gordon Kaufman, "On the Meaning of God: Transcendence Without Mythology," New Theology No. 4 (New York: The Macmillan Company, 1967), p. 70.

²⁵ Ibid., p. 71.

²⁶ See Eliade, Chapter Four, "The Terror of History," op cit.

²⁷ See T.J.J. Altizer, Oriental Mysticism and Biblical Eschatology (Philadelphia: The Westminster Press, 1961).

²⁸ See Chapter two for a discussion of this whole scheme in terms of Freud's understanding of the relationship of the pleasure principle and the reality principle.

²⁹ See Charles P. Price, Christianity and Modern Science (Washington: Henderson Services, 1962).

³⁰ See Thomas Luckmann, Chapter Six, "Religion and Personal Identity in Modern Society," op cit., for a thorough treatment of this institutionalization.

³¹ Ibid. p. 83,

³² Ibid., p. 86.

³³ Marshall McLuhan, Understanding Media: The Extensions of Man (New York: McGraw-Hill Book Company, 1964) p. 173.

³⁴ Ibid.

³⁵Ibid., p. 172.

³⁶Michael Novak, "Christianity: Renewed or Slowly Abandoned?" Daedalus, vol. 96, no. 1 (Winter, 1967), 253-4.

³⁷Dewart, op. cit., p. 117.

CHAPTER II

¹See Daniel Bell, The End of Ideology (New York: The Free Press, 1962) for a discussion of the exhaustion of political ideas as a basis for community action.

²An example here comes from Michael Harrington, The Other America (Baltimore: Penguin Books, 1963) p. 12, in which he cites the tendency of cities to "hide" the slums from the view of suburbanites traveling to and from the city.

³For the relationship of technology and life style see Chapter Four, Section Two, "The Impact of Technology on Life Style."

⁴Norman O. Brown, Life Against Death (New York: Random House, 1959), p. 92.

⁵Herbert Marcuse, Eros and Civilization (Boston: Beacon Press, 1955), pp. 21-22.

⁶Brown, op. cit., p. 113.

⁷Ibid.

⁸Sigmund Freud, Beyond the Pleasure Principle (New York: Bantam Books, 1959), p. 26.

⁹Ibid., p. 66.

¹⁰Ibid., p. 66.

¹¹Ibid., pp. 67-68.

¹²Freud discusses this to some extent in Totem and Taboo (New York: Random House, 1946), but does not draw out explicitly the relationship.

¹³Mircea Eliade, The Sacred and the Profane (New York: Harper and Row, Publishers, 1961), pp 78-80.

¹⁴Freud, op. cit., p. 70.

- ¹⁵Ibid., pp. 76-77.
- ¹⁶Ibid., p. 77.
- ¹⁷Harrington, op. cit., p. 9.
- ¹⁸Robert C. Wood, Suburbia (Boston: Houghton Mifflin Company, 1958), p. 4.
- ¹⁹See William James Wood, "The Future Effect of Cybernetics on the Work Ethic." (unpublished thesis for the Bachelor of Divinity, The Episcopal Theological School, Cambridge, 1967).
- ²⁰Harrington, op. cit., p. 36.
- ²¹See here especially John Kenneth Galbraith, "The imperatives of Consumer Demand," The Affluent Society (New York: The New American Library, 1958), pp. 114-123.
- ²²R. C. Wood, loc cit.
- ²³Freud, op cit., p. 98.
- ²⁴R. C. Wood, op cit., p. 5.
- ²⁵Timothy Leary, "How to Change Behavior," LSD: The Consciousness Expanding Drug (New York: G. P. Putnam's Sons, 1966), p. 104.
- ²⁶Ibid.
- ²⁷R. C. Wood, op. cit., pp. 4-5/

CHAPTER III

- ¹Brown, op. cit., p. 11.
- ²"Playboy Interview: Timothy Leary," Playboy, vol. 13, no. 93 (September, 1966), 106.
- ³Leary, op cit., p. 106.
- ⁴Ibid., p. 104.
- ⁵Ibid., p. 111.
- ⁶Richard Alpert, Sidney Cohen, and Lawrence Schiller, LSD (New York; The New American Library, 1966) p. 14.

- ⁷Ibid. ⁸Ibid., ⁹Ibid., p. 55
- ¹⁰Ibid., p. 17
- ¹¹"Playboy Interview," op.cit., 104-106.
- ¹²Ibid. ¹³Ibid. ¹⁴Ibid., p. 256.
- ¹⁵Ibid. ¹⁶Ibid.
- ¹⁷
The Bylaws of the League for Spiritual Discovery
(unpublished paper of the League for Spiritual Discovery,
Millbrook, New York, 1966), p. 3. (mimeographed.)
- ¹⁸Ibid., p. 1. ¹⁹Ibid. p.
- ²⁰Leary, op. cit., p. 111.
- ²¹Jim Smith and Cynthia White, "An Interview - Timothy
Leary, LSD, and Religion," Innisfree, vol. 2, no. 2 (December,
1966), p. 23.
- ²²"Timothy Leary Press Conference," Oracle, vol. 1, no.
4 (December 16, 1966), p. 3
- ²³Ibid.
- ²⁴See Herbert Marcuse, One Dimensional Man. (Boston:
Beacon Press, 1966), Chapter One.
- ²⁵Smith and White, op. cit., p. 20.
- ²⁶
"Timothy Leary PressConference," op. cit., p. 7.
- ²⁷Leary, op cit., p. 115
- ²⁸~~Alpert, testinalis, op.cit., p. 54.~~ October 2, 1966
- ²⁹News item in the New York Times, October 2, 1966
- ³⁰"Timothy Leary Press Conference," op cit., p. 2.
- ³¹Normon O. Brown, Frederic Atherton Lecture (delivered
at Adams House, Harvard University, March 27, 1967. Un-
published).
- ³²See Warren Hinckle, "The Social History of the
Hippies," Ramparts, vol. 5, no. 9 (March, 1967), pp. 5-26.

³³"Playboy Interview," op. cit., p. 251

CHAPTER IV

¹Gene Marine, "Soprano on West 15th Street," Ramparts, vol. 5, no. 3 (August, 1966), p. 42.

²Hinkle, op cit., p. 20.

³F. M. Esfandiary, "The Mystical West Puzzles the Practical East," The New York Times Magazine, February 5, 1967, p. 22+.

⁴Brown, op cit.

⁵Herbert Marcuse, "Love Mystified: A Critique of Norman O. Brown;" Commentary, vol 43, no. 2 (February, 1967), p. 74.

⁶Brown, op cit.

⁷Kenneth Boulding, The Meaning of the Twentieth Century (New York: Harper and Row, Publishers, 1964) pp 124-125.

⁸Sigmund Freud, Civilization and Its Discontents (New York: W.W. Norton company, Inc., 1962), p. 37.

⁹McLuhan, op cit.

¹⁰Ibid., p. 18.

¹¹Ibid., p. 160.

¹²McLuhan and Fiore, op cit., p. 45.

¹³McLuhan, op cit., p. 160.

¹⁴McLuhan and Fiore, op cit., p. 40.

¹⁵Ibid., p. 53.

¹⁶McLuhan, op cit., p. 313. ¹⁷Ibid., p. 314.

¹⁸Ibid., p. 17.

¹⁹McLuhan and Fiore, op.cit., p. 100.

- ²⁰McLuhan, op cit., p. 148
- ²¹McLuhan and Fiore, loc cit.
- ²²McLuhan, op cit., p. 138
- ²³Norbert Weiner, Cybernetics (Cambridge: MIT Press, 1961), p. 4.
- ²⁴McLuhan, op cit., p. 199
- ²⁵See here the discussion of the control of behavior through electric communication discussed by Hudson Hoagland, "Some Biological Considerations of Ethics," Technology and Culture in Perspective (Cambridge: The Church Society for College Work, 1967) pp. 15-28.
- ²⁶Thomas Hayden, "A Letter to the New (Young) Left," The New Student Left (Boston: Beacon Press, 1966), pp. 3-4/
- ²⁷Harvey Cox, "Technology and Democracy" Technology and Culture in Perspective, op. cit., p. 6.
- ²⁸Ibid.
- ²⁹McLuhan, op cit., p. 28 ³⁰Ibid., p. 329.
- ³¹Harrington, The Accidental Century, op cit., pp. 78-96.
- ³²Ibid., pp. 85-86. ³³Ibid., p. 92
- ³⁴McLuhan, op cit., p. 172.
- ³⁵Shaul, op cit., p. 241.
- ³⁶McLuhan, op cit., p. 359.
- ³⁷McLuhan and Fiore, op cit., pp. 153-154.
- ³⁸Harrington, op cit., p. 42.
- ³⁹Norman O. Brown, Love's Body (New York: Random House 1966).

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